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ABSTRACT

The As We Teach and Learn program consists of an instrument to assess the Catholic dimension of a school and is designed to be used with study modules in a faculty-meeting format. Module topics include: "Faith Community"; "Faith Development"; "Religion Curriculum Articulation: Faith as the Root of all Instruction"; "Service Learning"; "Prayer and Liturgy Integration"; and "Social Justice." Each module has been created so that it can stand alone or be used with other modules. Each module contains an overview of the complete program, a general introduction, directions and suggestions for using the program, a suggested first faculty meeting outline, an introduction to the module, outlines of five meetings, materials which can be duplicated, a suggested final faculty meeting, and a school planning form. The assessment instrument is intended to help faculty evaluate current practices, both in their own classrooms and in the wider school community, which serve as indicators for the Catholicity of the school. Suggested uses for the material include self-reflection, faculty inservice, discussion, and the school accreditation process. (RJC)

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As We Teach and Learn:

Assessment Package

Judith E. Ford, Ph.D.

Recognizing Our Catholic Identity

SO 028 678

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Edited by
Karen Ristau and Regina Haney

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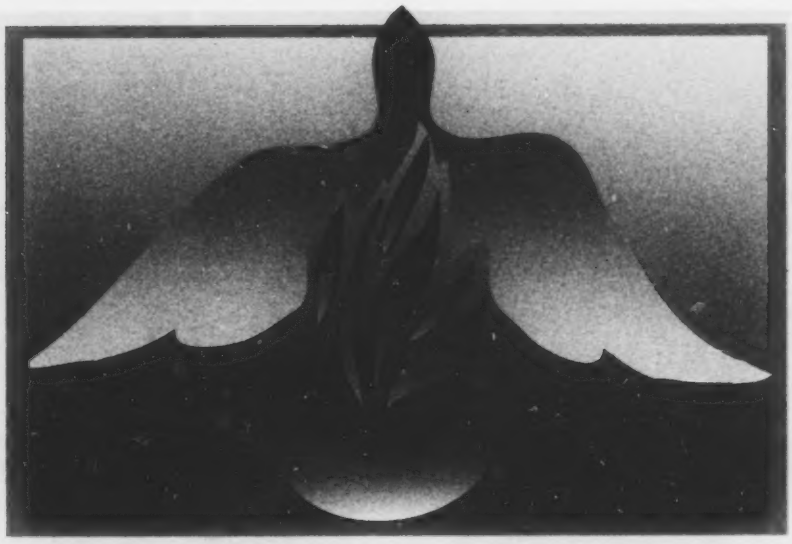

Recognizing Our Catholic Identity

Assessment

Judith E. Ford, Ph.D.

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ISBN: 1-55833-158-1

Edited by
Karen Ristau and Regina Haney

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Preface

Dear Colleagues,

The assessment package is the first part of the program, *As We Teach and Learn: Recognizing Our Catholic Identity*. The package is complemented by modules, designed in faculty-meeting format, which provide development activities for each of the six characteristics examined in the assessment. As the "How to Use This Program" explains, the modules comprise the second part of the program.

The assessment instrument, developed by Dr. Judith Ford, is intended to help individual members evaluate current practices, both in their own classrooms and in the wider school community, which serve as indicators for the Catholicity of the school. The explanation found in the booklet preceding the assessment instrument provides a variety of ways faculties and leadership teams can use the material. There are suggestions for individual reflection, group discussion, and follow-up activities. A school should adapt these ideas to its own setting and for its own needs.

The editors wish to add emphasis to the "Caution" offered in the introductory section of the assessment package. While certain visible signs and observable activities mark a school as Catholic, the Catholicity of the school exists in the totality of the personal, instructional, and institutional actions. It is a case of the "whole being greater than the sum of its parts." Further, the Catholicity of a school is always a project underway, the road made by walking. The Catholic school needs to be constantly defining and redefining its Catholicity. It is, as Dr. Ford reminds us, possible to score well on each individual characterization presented in this assessment and still miss the essential core. When the entire project—both the assessment and the modules—is implemented, it will offer support and strength to school personnel as they continue to grow themselves and their schools as Catholic.

The Editors

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Introduction

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom...

The Religious Dimension of Education in a Catholic School

This quotation states an ideal each school seeks to obtain. In the daily routine of school life, the ideal may occasionally seem beyond reach, but parents, children, teachers, parish members, leaders and indeed, the community, expect the Catholic school will somehow be different from other schools. It is, after all, a Catholic school.

Capturing the essence of a Catholic school means being able to define and identify the signs which mark the school as Catholic. It means being able to describe and see in practice the Catholic identity of the school and most of all, understanding the deep underlying significance of those practices. It means being able to explain and demonstrate a living answer to the question, "How is this school Catholic?"

The answer does not often come quickly. Which activities, lessons, events and processes provide the example? What are the right words to explain? Catholic identity rests not only in the curriculum, activities and school policies, but also in the part of the school that is not rational, certain or linear. The Catholic identity, then, also is found in ceremonies, in the environment and in the way people interact with one another. It is here one sees the values and the faith dimension of the school. In many places, the Catholic identity almost seeps through the woodwork. The distinctive patterns and beliefs are so ingrained they are unconscious or taken for granted. In other places, they are not well-established; while in other schools, they are articulated clearly and celebrated publicly.

The National Catholic Educational Association identified "Catholic Identity of the Catholic School" as a major topic as Catholic schools enter the 21st century. Identity issues were addressed at the National Congress on Catholic Schools for the Twenty-First Century. The Congress produced statements for the future direction of the schools. NCEA is committed to the belief statements of the Congress stated here:

- The Catholic school is an integral part of the church's mission to proclaim the gospel, build faith communities, celebrate through worship and serve others.
- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.
- The Catholic school is an evangelizing, educational community.
- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.
- The Catholic school is a unique faith-centered community, which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.
- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

As We Teach and Learn: Recognizing Our Catholic Identity provides a process to convert belief statements into direction and action.

The program has been designed to be used in a variety of ways, following a timeline chosen by the participants. It is intended to help the faculty celebrate the already visible signs of Catholicity and actively create within the fabric of the school an even deeper commitment to the lived tradition of the gospel.

Many people contributed ideas, energy, encouragement and support to the development of this project. The Executive Committee of the Supervision, Personnel and Curriculum section of the Chief Administrators of Catholic Education Department articulated both the need for more resources and the original ideas for the format. Remembering the success of the *Vision and Values* program, committee members asked for materials that would reflect the process orientation and the foundational content that *Vision and Values* offered to school faculties. It is hoped that this program fits those requirements.

Planning, which included people from regions across the country, was made possible by support of the Father Michael J. McGivney Fund. Critic readers and pilot schools (elementary and secondary) contributed suggestions, further refinement and encouragement. They made certain the program would be presented in a "user-friendly" format. We are grateful for this support.

A final word of thanks is due Patty Myers-Kearns, our attentive and thoughtful NCEA administrative assistance, who managed to keep multiple manuscripts, their writers and the editors organized.

The work of teaching and learning, carefully done by communities of people who incorporate the characteristics found in this project, will certainly be a foundation toward fulfilling the ideal of a "new environment...illumined by the light of faith."

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How to Use This Program

The program consists first of an instrument to assess the Catholic dimension of the school followed by study modules designed in a faculty-meeting format. Following the assessment, leaders will be able to select an appropriate study module. Specific study modules have been designed for each of the six characteristics examined in the assessment. They are:

- Faith Community
- Faith Development
- Religion Curriculum Articulation
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

As We Teach and Learn: Recognizing Our Catholic Identity has been intentionally designed to be flexible. Participants should make critical decisions to fit their individual school needs.

Therefore,

- The timeline is open-ended. No one knows the local school agenda better than the local school leadership team. School teams should schedule the use of this program as an integral part of their faculty meetings, while still mindful of other necessary business. Perhaps, one meeting a month could be planned around a segment of a particular module, or some part of a module could be done at each meeting. Larger parts of the whole module could be used for a faculty retreat. Further, leadership teams will know how many meetings can be scheduled. It is preferable to move slowly and thoroughly through the modules rather than feel compelled to "finish." An in-depth study over time may provide a better learning experience for faculty members.
- The sequence is fluid. Each module is complete in itself and does not depend on a sequence for learning. After using the assessment tool with the faculty, select the module which best fits your particular needs. You may already be focusing on a particular topic and find one of the study modules helpful. Some schools often select a "theme" for the year, or all the educational units in the school may wish to emphasize a special area. One of the study modules may prove especially helpful and can be used along with other programs.

As We Teach and Learn: Recognizing Our Catholic Identity is made up of seven components:

a) An assessment package of ten tests, which pinpoint where your school may need to focus;

b) Six study modules designed in faculty-meeting format that will help the development in a specific area.

The Assessment

This assessment consists of questions designed to help you identify areas where your school community needs more development or better understanding. Ten copies of the test are in each packet. Scoring directions also are included.

Modules

Each module has been created so that it can stand alone or be used with other modules. Each module contains:

- An Overview of the Complete Program
- General Introduction
- Direction and Suggestions for Using the Program
- A Suggested First Faculty Meeting Outline
- Introduction to the Module
- Outlines of Five Meetings
- Materials Which can be Duplicated
- A Suggested Final Faculty Meeting
- School Planning Form

The various appendices in each module are meant to be photocopied. This, however, is not true of the rest of the program. The NCEA asks that you order more copies of the modules or assessment if they are needed.

Every module also includes an action and evaluation form which can be duplicated. These should be distributed to everyone working on the project to outline objectives and accomplishments over a period of time.

Order Forms

At the back of this book is an order form for both the assessment and the modules.

Assessment of the Catholicity of the School

The Catholic school pursues cultural goals and the natural development of youth to the same degree as any other school. What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love....It tries to relate all of human culture to the good news of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life, and about the human person.

Declaration on Christian Education

These quotations speak to the reality of the Catholic school. Certain assumptions flow from this reality. It is assumed:

- that church teachings and gospel values form the basis of person to person interactions and of organizational practices within the school;
- that word, worship, community, and service (*Sharing the Light of Faith*) are visible in the mission and practice of the school;
- that the building of a faith community within the school is a clearly articulated and constantly pursued goal;
- that religious instruction is based on the doctrine and tradition of the Catholic Church and that Sacred Scripture is integrated throughout the total curriculum;
- that the counter-cultural aspects of the Catholic faith (e.g., reflection, social justice, peace, non-consumerism, etc.) are integral to the school's total curriculum;
- that Catholic practices such as liturgical celebrations, prayer opportunities, the presence of sacred imagery, knowledge of the saints, pious practices, etc., are integrated into the experiences provided to the students; and
- that the leader of the Catholic school is a Catholic whose life witnesses to the value of faith and who is knowledgeable in the faith and steeped in the tradition of the Catholic Church.

Explanation

The preceding section articulates assumptions regarding the Catholicity of the Catholic school. The assessment highlights dimensions which flow from the assumptions. These dimensions are:

- Faith Community
- Faith Development
- Religion Instruction and Integration
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

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The dimensions provide the basis for the general perception at the conclusion of each section. The assessment analyzes each dimension and enumerates specific, generally observable, characteristics which incarnate, as it were, the Catholicity of the school.

The purposes of this assessment are to heighten awareness of the many ways in which the Catholic dimension is manifest; and to provide focus for the school's efforts in this area.

CAUTION: A danger with such a tool is that it can miss the essence of a truly Catholic school by diverting attention to a list of attributes which, taken individually, may seem trivial. In fact, a school could perhaps have many of the listed characteristics and still be missing the essential core. Therefore, interpret the results of the assessment with caution; avoid an overly severe or an overly optimistic judgment based on the assessment results.

A Variety of Approaches to the Use of this Assessment

The assessment of the Catholicity of the school can be used in a variety of ways. The assessment includes indicators which describe each of the six dimensions in more detail. Please refer to these indicators (i.e., characteristics) as you complete the assessment. Suggestions for use follow:

1. **Self-reflection:** The principal may complete the instrument as a reflective exercise. The principal's results may direct his/her goal setting in this area.
2. **Faculty inservice/discussion:** The instrument may be completed as part of a faculty inservice. Each faculty member completes the instrument; the individual results are tallied and shared with the entire staff. The staff would discuss the results and formulate a plan of action based on the results.
3. **Individual study:** After teachers have received an orientation to the assessment, individuals complete it and discuss it with the principal or members of their unit, or use it as a reflective tool to assist in strengthening the religious dimension in classrooms.
4. **School accreditation process:** The assessment may be used as part of a more comprehensive school evaluation/accreditation process.

Post-Assessment Follow-Up

If the assessment has been used with the faculty, a targeted follow-up may be desirable. This follow-up is in the form of modules which have been developed for each of the dimensions of the assessment. The modules basically involve four faculty meetings in the dimension area. The modules are available through the National Catholic Educational Association (NCEA).

Validation

A pilot of the survey was conducted with sample subjects in the northwest region of the United States. Frequency distributions were produced to indicate patterns in the pilot participants' responses. The survey statements were submitted to recognized experts in the field of Catholic school education, who represent university, secondary, and elementary educators, for appropriateness. Because the survey questions are grounded in the literature and because this panel of experts judged the instrument statements to be adequate and appropriate, the instrument's content validity was established.

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Assessment of the Catholicity of the School

Assessment Tool

DIRECTIONS: First, tear out Response Form, pages 9-12, and use it to mark each characteristic. Second, review these responses for an "overall sense" before marking the general perception section. Third, complete the comments section.

A. Faith Community

Characteristics

A-1. Do I consciously strive in both words and actions to build the community of faith in my school?

A-2. Do I reference gospel values in my interactions with students?

A-3. Do I teach that the school community is related to the family community and to the communities of the parish, the diocese, the universal church, etc.?

A-4. Are sacred images (e.g., crucifixes, statues, pictures, etc.) present in my classroom and throughout the school?

A-5. Do I treat my colleagues with dignity and respect?

A-6. Do I treat students with dignity and respect?

A-7. Do I strive to form my students as "persons-in-community?" *(To Teach As Jesus Did)*

A-8. Do I use school resources wisely in a spirit of gospel stewardship and with an awareness of the total school community?

General Perception

The faith community of the school is reflected through its hospitable environment, the presence of sacred imagery, the respect shown all persons and the religious atmosphere. On the Response Form, rank your perception of the presence of faith community.

Comments

On the Response Form, give two or three specific examples of additional ways the faith community dimension is being implemented at your school or in your classroom.

B. Faith Development

Characteristics

B-1. Do I value the religious dimension of the school?

B-2. Can I clearly articulate the religious mission of the school?

B-3. Do I see myself as a faith leader in my classroom (e.g., lead prayer, witness personally, etc.)?

B-4. Do I attend the regular inservices in areas of theology, scripture, doctrine, liturgy and catechesis?

B-5. Is prayer an observable and valued part of faculty gatherings?

B-6. Do I value my own personal spiritual growth?

General Perception

The faculty place high priority on their own faith development by participating in retreats, prayer experiences and regular and frequent catechetical/theological updates and, especially, by their ownership of the religious mission of the school. On the Response Form, rank your perception of the presence of faith development.

Comments

On the Response Form, give two or three specific examples of additional ways the faith development dimension is being implemented at your school or in your classroom.

C. Religious Instruction and Integration

Characteristics

C-1. Do I include a balance of doctrine, scripture, prayer and student experience in the religious instruction at my grade level?

C-2. Do I infuse religious truths and values throughout the curriculum (e.g., English, Mathematics, Physical Education, etc.)?

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C-3. Do I strive to teach religion in a systematic and comprehensive manner?

C-4. Do I share my faith life with my students through the witness of my life and words?

C-5. Is the religion curriculum at my grade level based on sound doctrine?

C-6. Are my catechetical methods appropriate to the age of my students?

C-7. Am I committed to the "best" in faith formation experiences for my students?

C-8. Do I evaluate my religion program at regular intervals?

General Perception

The religion curriculum provides a doctrinally sound, balanced, sequential, developmentally appropriate and integrated presentation of the essential content of the Christian message; religion is infused throughout the educational program. On the Response Form, rank your perception of religious instruction and integration.

Comments

On the Response Form, give two or three specific examples of additional ways the religious instruction and integration dimension is being implemented at your school or in your classroom.

D. Service Learning

Characteristics

D-1. Are service learning opportunities an integral part of the curriculum at my grade level?

D-2. Do I explain the purpose of service by its rootedness in the gospel?

D-3. Where appropriate, are the service opportunities of my students integrated with the service outreach of the parish?

D-4. Are the service opportunities at my grade level developmentally and socially appropriate?

D-5. Do I assist the students in their reflection on the service as an essential part of the service learning?

D-6. Do I regularly evaluate the service opportunities at my grade level?

D-7. Do I talk with colleagues at other grade levels to ensure that a variety of service experiences appropriately integrated with curricular objectives are being offered?

General Perception

Relevant and developmentally appropriate service projects are an essential part of the curriculum at all levels, and student-reflection on the service opportunity is seen as integral at all levels. On the Response Form, rank your perception of service learning.

Comments

On the Response Form, give two or three specific examples of additional ways the service learning dimension is being implemented at your school or in your classroom.

E. Prayer and Liturgy Integration

Characteristics

E-1. Do my students participate actively in the liturgies and prayer opportunities provided?

E-2. Do my students see themselves as part of the larger worshipping community of the parish?

E-3. Do I pray daily with my students in the classroom?

E-4. Do my students participate in formal all-school liturgies/prayer services which are scheduled throughout the school year?

E-5. Do I use a variety of prayer forms (e.g., scripture, song, traditional, spontaneous, etc.) when praying with the students?

E-6. Do I strive to correlate my classroom and/or school liturgical opportunities with the church's seasonal calendar?

General Perception

There are regular and frequent opportunities for prayer experiences and liturgical experiences, and these experiences are developmentally appropriate and meaningful for students. On the Response Form, rank your perception of the presence of prayer and liturgy integration.

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Comments

On the Response Form, give two or three specific examples of additional ways the prayer and liturgy integration dimension is being implemented at your school or in your classroom.

F. Social Justice

Characteristics

F-1. Do I view social justice teaching and social action as an integral part of the religious dimension of the school?

F-2. If the students are of an appropriate age, do I include the social teaching of the church as a formal part of the religion curriculum at my grade level?

F-3. Do I address contemporary social issues as part of my total instructional program?

F-4. Do I challenge my students to live in a socially responsible way?

F-5. If students are of an appropriate age, do I encourage divergent perspectives on issues for the sake of critical examination?

F-6. Do I promote an understanding of the students' relationship to the larger community outside the school?

F-7. Do I promote a sense of justice in my dealings with students, teachers, and parents?

F-8. Do I promote the integration of the concept of gospel stewardship with social justice?

F-9. Is there a conscious effort to include students and teachers who reflect the ethnic diversity of the larger community?

General Perception

Issues of social justice in organizational dimensions and school policies are addressed forthrightly from the Church's social teaching; faculty and students are challenged to critique the school and society from the viewpoint of the poor and marginalized. On the Response Form, rank your perception of the presence of social justice.

Comments

On the Response Form, give two or three specific examples of additional ways the social justice dimension is being implemented at your school or in your classroom.

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Assessment of the Catholicity of the School

Response Form

Respondent Identifiers _____ Date: _____

Directions: The Catholicity of the school is assessed here through six dimensions: faith community; faith instruction and development; religious integration; religious service learning; prayer and liturgy integration; and social justice. The characteristics of each dimension are labeled A-1, B-2, etc. 1. Mark each characteristic as follows: Y=Yes, present consistently; M=Moderately present; N=No, not present consistently or moderately. 2. Review your responses for an "overall sense" for the general perception response and circle the number closest to your perception of where the school is on the dimensions. Complete the Comments section (optional).

A. Faith Community

Characteristics

A-1.	Y	M	N	A-5.	Y	M	N
A-2.	Y	M	N	A-6.	Y	M	N
A-3.	Y	M	N	A-7.	Y	M	N
A-4.	Y	M	N	A-8.	Y	M	N

General Perception

The faith community of the school reflects its gospel base through its hospitable environment, the presence of sacred imagery, the respect shown all persons and the religious atmosphere. Rank your perception of the presence of faith community.

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments: Give one or two specific examples of additional ways the faith community dimension is being implemented in your school or classroom.

_____

_____

_____

_____

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B. Faith Development

Characteristics

B-1.	Y	M	N	B-4.	Y	M	N
B-2.	Y	M	N	B-5.	Y	M	N
B-3.	Y	M	N	B-6.	Y	M	N

General Perception

The faculty place high priority on their own faith development by participating in annual retreats, frequent prayer experiences and regular and frequent catechetical/theological updates and by their ownership of the religious mission of the school. Rank your perceptions of the presence of faith development.

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments: Give one or two specific examples of additional ways the faith development dimension is being implemented in your school or classroom.

C. Religious Instruction and Integration

Characteristics

C-1.	Y	M	N	C-5.	Y	M	N
C-2.	Y	M	N	C-6.	Y	M	N
C-3.	Y	M	N	C-7.	Y	M	N
C-4.	Y	M	N	C-8.	Y	M	N

General Perception

The religion curriculum provides a doctrinally sound, balanced, sequential, developmentally appropriate and integrated presentation of the essential content of the Christian message. Rank your perception of the religious instruction and integration.

Not Present 1 2 3 4 5 6 7 8 9 10 Present 19

Comments: Give one or two specific examples of additional ways the religious instruction and integration dimension is being implemented in your school or classroom.

D. Religious Service Learning

Characteristics

D-1.	Y	M	N	D-5.	Y	M	N
D-2.	Y	M	N	D-6.	Y	M	N
D-3.	Y	M	N	D-7.	Y	M	N
D-4.	Y	M	N				

General Perception

Relevant and developmentally appropriate service projects are an essential part of the curriculum at all levels and student-reflection on the service opportunity is seen as integral at all levels. Rank your perception of religious service learning.

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments: Give one or two specific examples of additional ways the service learning dimension is being implemented in your school or classroom.

E. Prayer and Liturgy Integration

Characteristics

E-1.	Y	M	N	E-4.	Y	M	N
E-2.	Y	M	N	E-5.	Y	M	N
E-3.	Y	M	N	E-6.	Y	M	N

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General Perception

There are regular and frequent opportunities for prayer experiences and liturgical experiences, and these experiences are developmentally appropriate and meaningful for students. Rank your perception of prayer and liturgy integration.

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments: Give two or three specific examples of additional ways prayer and liturgy integration is being implemented in your school or classroom.

F. Social Justice

Characteristics

F-1.	Y	M	N	F-6.	Y	M	N
F-2.	Y	M	N	F-7.	Y	M	N
F-3.	Y	M	N	F-8.	Y	M	N
F-4.	Y	M	N	F-9.	Y	M	N
F-5.	Y	M	N				

General Perception

Issues of social justice in organizational dimensions and school policies are addressed forthrightly from the Church's social teaching; faculty and students are challenged to critique the school and society from the viewpoint of the poor and marginalized. Rank your perception of the presence of social justice.

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments: Give one or two specific examples of additional ways the social justice dimension is being implemented in your school or classroom.

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Assessment of the Catholicity of the School

Summary Form

Identifier _____ Date: _____

Directions: The characteristics of each dimension have been marked by each faculty member. This form is to assist in tallying the results so that an overall profile of the school can be developed. Simply tally the response and indicate a number under each of the response options for both the characteristics and the general perception. Duplicate completed copies of the summary form for each participant in preparation for the school planning discussions. See page 17.

A. Faith Community

Characteristics

A-1.	Y	M	N	A-5.	Y	M	N
A-2.	Y	M	N	A-6.	Y	M	N
A-3.	Y	M	N	A-7.	Y	M	N
A-4.	Y	M	N	A-8.	Y	M	N

General Perception

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments. Briefly note the comments.

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B. Faith Development

Characteristics

B-1.	Y	M	N	B-4.	Y	M	N
B-2.	Y	M	N	B-5.	Y	M	N
B-3.	Y	M	N	B-6.	Y	M	N

General Perception

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments. Briefly note the comments.

C. Religious Instruction and Integration

Characteristics

C-1.	Y	M	N	C-5.	Y	M	N
C-2.	Y	M	N	C-6.	Y	M	N
C-3.	Y	M	N	C-7.	Y	M	N
C-4.	Y	M	N	C-8.	Y	M	N

General Perception

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments. Briefly note the comments.

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D. Service Learning

Characteristics

D-1.	Y	M	N	D-5.	Y	M	N
D-2.	Y	M	N	D-6.	Y	M	N
D-3.	Y	M	N	D-7.	Y	M	N
D-4.	Y	M	N				

General Perception

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments. Briefly note the comments.

E. Prayer and Liturgy Integration

Characteristics

E-1.	Y	M	N	E-4.	Y	M	N
E-2.	Y	M	N	E-5.	Y	M	N
E-3.	Y	M	N	E-6.	Y	M	N

General Perception

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments. Briefly note the comments.

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F. Social Justice

Characteristics

F-1.	Y	M	N	F-6.	Y	M	N
F-2.	Y	M	N	F-7.	Y	M	N
F-3.	Y	M	N	F-8.	Y	M	N
F-4.	Y	M	N	F-9.	Y	M	N
F-5.	Y	M	N				

General Perception

Not Present 1 2 3 4 5 6 7 8 9 10 Present

Comments. Briefly note the comments.

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Assessment of the Catholicity of the School

School Planning Form

Directions: Each participant will need a copy of the completed Summary Form. Take some time to look at the perceptions of your faculty colleagues as summarized on the form. Working as a group and using newsprint to show responses, address the following questions.

Strengths

1. Which areas appear to be areas of strength?

2. List some activities, behaviors, events, etc., which clearly show that these areas are being implemented in various classrooms and school-wide.

3. How can we continue to keep these areas strong?

4. Do our "publics" know about these areas of strength? List some ways we could increase their awareness.

Focus

1. Which areas appear to be areas of challenge?

2. Why?

3. Do we see this as a need? Do we need more information?

3. What could help us address these (i.e., in-service*, resources, etc.)?

4. List some activities, events, behaviors, etc., which exemplify these areas.

5. Discuss ways in which these areas could be implemented in classrooms, school-wide.

Next Step

1. What is our next step? Make a plan of action which includes: what, who, when, how. Think: What is our desired outcome in this area?

*NCEA has developed modules for each major area of the assessment.

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